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## SURAU AS EDUCATION INSTITUTIONS OF MUSLIM IN MINANGKABAU (STUDY THE ROLE SHEIKH BURHANUDDIN ULAKAN IN BUILDING EDUCATION SYSTEM OF SURAU IN MINANGKABAU 1100-1111 AH)

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### *Abstract*

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*Surau is one of the classical Islamic educational institutions present a kind of pesantren in the history of Islamic education in Indonesia. Sheikh Burhanuddin Ulakan is the founder of surau as educational institutions in Minangkabau. Surau education system aims to explore the role of Sheikh Burhanuddin Ulakan in building the education system of surau, analyze the educational system, the objectives, programs, educational process and evaluation of education. The method used the qualitative research approach to field research and library research. The result of research obtained is the concept of education surau more emphasis on the authority of a tuanku / sheikh. Surau using a curriculum of book, a fakih (students) cannot ride without first mastering the kitab's that have been determined. There is no time limit for study at the surau. The ability of students in mastering the kitab's into the requirement of passing of the surau. Inculcation of adab within a fakih to be the key in the learning process. Surau is Islamic educational institutions in Minangkabau who gave birth to scholar title tuanku. Surau become pioneer founding pesantren Modern in Minangkabau. Sheikh Burhanuddin Ulakan intellectual heritage still exist and survive until today.*

**Keywords :** *Syeikh Burhanuddin, Surau, Education, Tuanku*

## A. Introduction

Pesantren as said by Muhammad Natsir is mental a bulwark for the defense of the centuries. During the existence of colonialism is important, as the last bastion in the face and take the fight against the occupation of Dutch colonialism, as Muhammad Natsir explained,

“Pesantren merupakan satu ‘kubu pertahanan mental,’ terhadap kolonial Belanda, ‘kubu pertahanan mental’ bukan semata-mata terhadap sendjatanja jang fisik, akan tetapi terhadap sendjata-sendjata jang bersifat mental pula, dari politik-politik imperialisme/ kolonialisme jang dipelopori oleh Prof. Snouck Hurgronje, jang garis besarnya ialah, measimilasikan bangsa Indonesia dengan bangsa Belanda, measosiasikan kedua bangsa itu didalam melakukan satu approach jang bersifat kebudajaan. Dengan men-deislamisasikan pemuda-pemuda Islam di Indonesia, bukan mengkristenkan ; mereka itu lambat laun mentjabut dari djiwa pemuda-pemuda jang beragama Islam bangsa Indonesia itu keimanannja kepada agamanja, ketjintaannja kepada agamanja, ketjintaannja kepada tjara-tjara dan adat istiadat keagamaan jang ada didesa, dikampung dan dirumah tangganja sendiri. Mentjabut mereka itu dari urat-urat kebudajaanja sendiri, membawa

mereka kepada alam berfikir Barat, jang dengan demikian ditjiptakanlah satu golongan, jang akan dapat mendjamin berlandjutnya kolonialisme Belanda di Indonesia ini.”<sup>1</sup>

Pesantren which proved vital role of history shows that the role of pesantren is very significant in the struggle for Indonesian independence. *Ulema* and *santri* is the frontline in the resistance against the occupation. This is why in its development during the colonial period, pesantren often be labeled as a gathering place for rebels.<sup>2</sup>

As the traditional Islamic educational institutions, surau also take a very big role in the independence struggle. Long before colonialism entrenched in Minangkabau, surau plays a vital role as a center of education, whether it be education Minangkabau tradition (*adat*) or education Islamic law.

Surau is an Islamic educational institutions such traditional pesantren especially the Malay Minangkabau. According Azyumardi Azra, the new terminology used in the schools at least

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<sup>1</sup> M.Natsir, *Kubu Pertahanan Mental Dari Abad Keabad*, Surabaya: DDII Perwakilan Djawa Timur, 1969, pp. 6-7.

<sup>2</sup> Ahmad Mansur Suryanegara, *Api Sejarah*, Bandung: Salamadani Pustaka Semesta, 2009 and Ahmad Mansur Suryanegara, *Api Sejarah 2*, Bandung: Salamadani Pustaka Semesta, 2010.

three decades. In the education system, the Minangkabau people more familiar with the terminology surau than pesantren. The phenomenon of pesantren in Java at first does not really give effect to the concept of Islamic education in Minangkabau, until the modernization of Islamic education which led the Young Minangkabau.<sup>3</sup>

Azyumardi Azra explain this, the mosque has its own characteristics compared with pesantren.<sup>4</sup> Azra explain the position of the sheikh (Kiyai-in Java) for example is a major figure in a surau. At first surau is a place to meet, assemble, convene, and the beds of men who have grown (*baligh*) and parents are already aged. This is caused by sociological, Minangkabau society embrace matrilinear kinship. The boy did not have room in the Rumah Gadang, the boy should stay in the surau. With

the advent of Islam, the process of Islamization of the surau are indeed add and strengthen the role and function of the mosque as a place of learn reading the Qur'an and study Islamic sciences more, as well as the Islamization fully Minangkabau.<sup>5</sup>

The presence of the surau as Islamic educational institutions in Minangkabau was first developed by Sheikh Burhanuddin Ulakan (died in 1111 AH.) According to Buya Bagindo Muhammad Letter, Chairman of the Foundation of Sheikh Burhanuddin Ulakan Pariaman, surau developed Sheikh Burhanuddin named Surau Tanjung Medan Ulakan who in his time was a kind university at this time. Surau there in the 17th century, students who come from all over the archipelago.<sup>6</sup> From this surau Islam spread throughout Minangkabau and the archipelago, surau into a science center and the center of da'wa Islam.

Surau managed to build a culture of Islamic scholarship, all the principles of social culture is based on the rules of

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<sup>3</sup> Samsul Nizar, *Sejarah & Pergolakan Pemikiran Pendidikan Islam*, Jakarta: Quantum Teaching, 2005, p.99. See also Deliar Noer, *Gerakan Modern Islam di Indonesia 1900-1942*, Jakarta: LP3ES, 1996.

<sup>4</sup>Call a teacher in a surau is Buya / Tuanku.Calls to students *isfakih*, and also *Orang Siak*..Every Thursday surau activity on holiday and returned to work on Friday ba'da maghrib.During this holiday period*faqihgo* to seek alms, socialize with the communityThis term is known as*mamakiah*.See more Azyumardi Azra, *Pendidikan Islam Tradisi dan Modernisasi di Tengah Tantangan Milenium III*, Jakarta: Kencana Preneda Media Group, 2012.

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<sup>5</sup> Azyumardi Azra, *Pendidikan Islam*, pp.163-164.

<sup>6</sup>Duski Samad, *Syeikh Burhanuddin Ulakan dan Islamisasi di Minangkabau (Syarak Mandaki Adat Manurun)*, Jakarta: The Minangkabau Foundation, 2002, pp.214-218.

Islam. This science culture even became customary in Minangkabau, in accordance with the philosophy "*syarak mangato adaik mamakai*" which means Islamic Sharia law which sets then used become customary rules. It is characterized by the establishment of a village (new territory). Customary law, will not stand a village (nagari) if there are no surau and mosques therein, terms the establishment of a village is also surau and mosques stand there.<sup>7</sup>

Surau vital role is then able to change the view of life which initially Minangkabau society of ignorance into Islamiyah, it is then embedded in a string of words that expressed in the philosophy of life Minangkabau;

*"Adat basandi syara', syara' basandi Kitabullah. Syara' mangato adat mamakai. Cermin nan indak kabua, palito nan tidak padam."*<sup>8</sup>

Surau Education recognizes no rank or grade, but the division is based in the ability of the competency of the student in learning to master the books (*kitab*), not the number of years spent. The primary method of education surau

are lectures, readings, and memorize, commonly centered on *Halaqah*. Azyumardi Azra said, every surau has a typical all-an individual or specialize in a particular science. For example Surau Kamang famous with power on the *ilmu alat*, namely Arabic; Surau Kotogadang in *ilmu Mantiq - Ma'ani*; Surau Sumanik in *Tafsir* and *Fara'id*; Surau Talang and Surau Talayo in *Nahwu*; Surau Koto Tuo in *Tafsir*.<sup>9</sup>

At the beginning of the 19th century surau attendance began disturbed by the presence of the invaders and the current Islamic reform. Dutch established many modern schools for staffing purposes. Coupled with the presence of reformers demanding education reform surau. Those who return from the land Hijjaz after studying the charismatic ulema Sheikh Ahmad Khatib recorded as non-Arab Mufti ulema, Imam Shafi'i sect of the first on the Hijjaz.<sup>10</sup>

The reformers known as the *Kaum Muda* attacking the *Kaum Tua*, which generally are leaders and teachers in the surau. *Kaum Muda* accused the

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<sup>7</sup> Hamka, *Ayahku*, Jakarta: Umminda, 1982, p.8.

<sup>8</sup> Idrus Hakimy Dt. Rajo Penghulu, *Rangkaian Mustika Adat Basandi Syarak di Minangkabau*, Bandung: Rosdakarya, 1991.

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<sup>9</sup> Azyumardi Azra, *Pendidikan Islam*, pp.163-164.

<sup>10</sup> Siradjuddin Abbas, *Sejarah dan Keagungan Madzhab Syafi'i*, Djakarta: Pustaka Tarbijah, 1972.

Kaum Tua with his practice of the congregation filled with heresy and superstition, and therefore needs to be eradicated. On this basis the Kaum Muda establish educational institutions such as madrasas modern alternative in lieu of surau.<sup>11</sup>

Upon consideration, the researchers took several problems, so formulated as follows: What is the role of Sheikh Burhanuddin Ulakan; How the education system surau, related objectives, programs, educational process and evaluation of education; How far the influence of Sheikh Burhanuddin Ulakan in Minangkabau?

This research is a field research and library research, using the resources of literature related to the subject matter of research. This study also uses sources of books related to Shaikh Burhanuddin Ulakan as the central figure of the education existence surau in Minangkabau.

## **B. Discussion of Research Result**

### **1. The History Sheikh Burhanuddin Ulakan**

Sheikh Burhanuddin Ulakan is Minangkabau who managed to change

the world view of Minangkabau society, which was originally ignorance become fully Islamiyah. Before the birth of Sheikh Burhanudiin Ulakan, there has been some preachers who come to the Minangkabau, however, not accepted Islam Minangkabau people in total. Only after Sheikh Burhanuddin returning home from studying in Aceh Singkil to Sheikh Abdurauf and established surau in Tanjung Medan Ulakan, then the Minangkabau society aware of the glory of Islam and embraced Islam completely.

When was the birth of Sheikh Burhanuddin no one knows his place.<sup>12</sup> In a note Duski Samad, Shaikh Burhanuddin has ancestors who came from the first villages Minang, the village Guguk Sikaladi Pariangan Padang Panjang, Luhak Tanah Datar, West Sumatra.<sup>13</sup> Her grandmother named Princess Aka Lundang, a nobleman with a degree Puti Minang. His grandfather named Tantejo Gurhano. Father Sheikh Burhanuddin named Pampak Sati Karimun Merah, a powerful and respected society at large. His mother was also a Puti, named Puti Cukuik Bilang Pandai.

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<sup>11</sup> Azyumardi Azra, *Pendidikan Islam*, pp.155-156

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<sup>12</sup> Duski Samad, *Syeikh Burhanuddin Ulakan*, p.20.

<sup>13</sup> *Ibid.*, p.19.

Minangkabau society uses Matrilineal as the kinship system,<sup>14</sup> which outlines the descent to the mother, who is known by the tribe. Sheikh Burhanuddin tribes in Puti Aka Lundang, Guci that tribe, which have their origins descendants of *Kuwaek* in Batu Hampar Putiah, on a slope of Mount Merapi. The area known their *Buayo Putiah Daguak, Galundi nan nan Baselo* and *Sirangkak Badangkang*. Noting the origins ancestor of both parties, Duski Samad said that the lineage is a person who has an important pedigree in Minangkabau society.<sup>15</sup>

According to history are scattered, some say he was born at the beginning of the 17th century AD, in Pariangan Padang Panjang, and died in 1111 hijriyah in Ulakan. His first name is the Kanun of the family of cattle herders. Since childhood Kanun has been used to help parents in herding cattle. He included a good boy and honest in relationships so many children are friends with.<sup>16</sup>

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<sup>14</sup> Muhammad Radjab, *Sistem Kekerabatan di Minangkabau*, Padang: Center For Minangkabau Studies, 1969, p.17.

<sup>15</sup> Duski Samad, *Ibid*.

<sup>16</sup> Martiwin, *Sejarah Syeikh Burhanuddin, Pembawa Masuknya Islam ke Minangkabau*. Tidak diterbitkan. p.3.

The period of alternating spins Kanun deliver to the adult nature so it has been able to distinguish the bad with the good and understood the manners and customs have known the feeling of humiliation and noble. At a time Kanun with his father and his mother to leave the land where blood was spilled to seek new lives and new ground as he headed to the shoreline near the coast.<sup>17</sup>

They walked through the area Malalo and continue to Asam Pulau near Kayu Tanam, from where they continue along the Batang Tapakis that they came to Nagari Sintuk, as the proverb Minang said: "*Jauh mencari hindu dekat suku, mamak ditinggalkan dan mamak pula ditepati*."<sup>18</sup> Then go see an uncle in the title Datuk Sati, then Datuk Sati give a piece of land to be used as the field and establish a residence and eventually they officially became the Sintuk.<sup>19</sup>

According to the illustrious history in the Minangkabau society, In

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<sup>17</sup> In the beginning of Minangkabau tradition, used to go abroad to open up and develop a new territory. *riak nan badabua* area is an area of coastal shoreline, Pariaman.

<sup>18</sup> Mamak is the brother of the mother. In Minangkabau kinship, a mamak should be responsible to his nephew. In accordance with the adage Minang, "*anak di pangku, kamanakan di bimbing*" means, in addition to a man responsible for his son, he is also responsible to the children of his sister.

<sup>19</sup> Martiwin, *Ibid*.

the year 1037 AH, there came an 'alim of Medina to Tapakis, Coastal Minangkabau, Pariaman now. Ulama who first came to the coast this Minangkabau named Sheikh Abdullah Arif known Tuanku Madinah, student of Sheikh Ahmad Al Qusyasyi Medina.

Then Kanun came to Sheikh Abdullah Arif to study Islam. He was the first teacher. During the study with Sheikh Abdullah Arif, Kanun friends who would become his main supporter, the tribe Idris Koto, which comes from Tanjung Medan, Ulakan. Sheikh Abdullah Arif such preaching to the Minangkabau society is still in a state of ignorance.

But so far efforts Sheikh Abdullah Arif to develop Islam in Minangkabau not satisfy his results. This is caused by the properties of the village children are very firmly uphold customary and still adheres to the old religion. They do not want the development of the Islamic religion, plus it is not a few obstacles faced and many enemies encountered in his message.<sup>20</sup>

Kanun in the study of religion shows that a very high spirit, his courtesy to teachers so high, that Sheikh Abdullah

Arif was very fond of him. Kanun was then given the title by the teacher with Faqih Samparono, which means perfect memory and a deep religious knowledge.<sup>21</sup> From the title given by the teacher then transformed calls himself, with Faqih Samparono, abbreviated Faqih Pono, and continue then this name is used to go to continue to learn to Aceh, to Sheikh Abdurauf Singkil.

While Pono own all the lessons he has received is passed on to the parents (there is no certainty of a history that explains whether they be Muslim), however both mother and father to trust and sympathetic to the religion professed by his son. Sympathetic parent to his son's new religion, embodied by helping their son woke surau for his teacher Sheikh Abdullah Arif.

## **2. Role Of Sheikh Burhanuddin Ulakan**

In a note Miftah Arifin in his book entitled *Sufi Nusantara. Biografi, karya intelektual & pemikiran tasawuf* stated that Sheikh Burhanuddin Ulakan develop Islam and Sufism on the basis of

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<sup>20</sup>*Ibid.*,p.4.

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<sup>21</sup>*Ibid.*,p.71.

the surau.<sup>22</sup> Surau Ulakan flow of Sufism developed tarekat Syatariah.

Sheikh Burhanuddin continue the lesson with renowned scholars, the Ulema Mufti of the Sultanate of Aceh during the Sultanah Syafiatuddin, Sheikh Abdurrauf Singkil who also had the same teacher with his first teacher Sheikh Abdullah Arif, namely Sheikh Ahmad Al Qusyasyi Medina. In a history that is recorded by Van Ronkel, cited by Karel A. Steenbrink in his book *Beberapa Aspek Tentang Islam di Indonesia*, the arrival of Sheikh Burhanuddin from Minangkabau been reported beforehand by Sheikh Ahmad Al Qusyasyi to his student Sheikh Abdurrauf Singkil that there would be five people Minangkabau who will learn to Sheikh Abdurrauf. one of the five young men there were limping leg, instructed by Sheikh Ahmad Al Qusyasyi to Sheikh Abdurrauf Singkil to be given the title Burhanuddin at a later date.<sup>23</sup>

Sheikh Burhanuddin Ulakan is the favorite student of the master sheikh Abdurrauf Singkil. In the history

obtained the author, the sheikh Burhanuddin entire knowledge gained sheikh Abdurrauf Singkil is devoted to his star pupil. Sheikh Burhanuddin thus able to carry out their duties to develop and broadcast da'wah Islamiyah treatise all corners of the country, especially Minangkabau.

As for the actual, Shaikh Burhanuddin Ulakan not only have authority in the tarekat Syatariah, but also the flow of the tarekat Naqsabandiyah, Qadarites, and Samanids. Buya Martiwin, Tuanku Bagindo said,

*"Science of Sufism is the inner clothes of the soul, each person has their own clothes, causing differences in the flow of Sufism which the respective charity."*<sup>24</sup>

But then Sheikh Burhanuddin more popular by many authors as the developer institutes Syatariyah Sufism.<sup>25</sup> Thesis on the authority of the congregation Sheikh Burhanuddin Syatariah Ulakan that not only deserves to be explored and examined in more

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<sup>22</sup> Miftah Arifin, *Sufi Nusantara. Biografi, Karya Intelektual & Pemikiran Tasawuf*. Jogjakarta: Ar-Ruzz Media, 2013, pp. 80, 134.

<sup>23</sup> Karel A. Steenbrink, *Beberapa Aspek Tentang Islam di Indonesia*, Jakarta: Bulan Bintang, 1984, pp.179-185.

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<sup>24</sup> Interview with Buya Martiwin, Tuanku Bagindo. At 05 Desember 2015.

<sup>25</sup> Karel A. Steenbrink, *Beberapa Aspek Tentang Islam di Indonesia*, Jakarta: Bulan Bintang, 1984. See also, Miftah Arifin, *Sufi Nusantara. Biografi, Karya Intelektual & Pemikiran Tasawuf*. Jogjakarta: Ar-Ruzz Media, 2013.



depth. Perhaps there is truth, because Sheikh Burhanuddin studied to Sheikh Abdurrauf Singkil which has a lot of authority in the congregation (*tarekat*).<sup>26</sup>

It can be understood why later in the development of mysticism in Minangkabau there are differences between Padang Rantau is Ulakan and Padang Darat is Cangking, and it is legitimate, as long as part of Ahlusunnah wal Jama'ah, as written by Buya Hamka in *Ayahku*,

*“Yang memimpin gerakan tasawuf di Ulakan ialah murid-murid keturunan daripada Syeikh Burhanuddin, atau yang menerima “Khalifah” daripada beliau. Dan yang memimpin faham Cangking ialah ulama yang terkenal Tuanku Nan Tuo. Padahal Tuanku Nan Tuo di Cangking pernah juga berguru kepada seorang ulama yang berguru di Ulakan, kepada Syeikh Burhanuddin sendiri, yaitu Tuanku Nan Tuo di Mansiangan.”*<sup>27</sup>

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<sup>26</sup> See more, Oman Faturahman, *Tanbih Al-Masyi, Menyoal Wahdatul Wujud*, Jakarta: Mizan, 1999, p.70. in *Tanbih Al-Masyi* Book of Syeikh Abdurrauf Singkil explained about sanad of teachers in tarekat. See also Aboe Bakar; P. Voorhoeve, *Bayan Tajalli, (Bahan-bahan untuk mengadakan penyelidikan lebih mendalam tentang Abdurrauf Singkel)*, Pusat dokumentasi dan informasi Aceh, 1980, p. 20. See also P. Voorhoeve, *Bajan Tadjalli, Gegevens voor een nadere studie over Abdurrauf van Singkel*, Jaarg. 1952, p.100.

<sup>27</sup> Hamka, *Ayahku*, p.12.

Before the presence of Sheikh Burhanuddin Ulakan, Islam in Minangkabau been there, but nevertheless there yet Islam is ingrained. It was noted that many scholars who have attempted to convert the Minangkabau. Say Sheikh Abdullah Arif Al-Madinah as Shaikh Burhanuddin Ulakan first teachers, also Sheikh Burhanuddin Kuntu Kampar Kiri who from Arab origin.<sup>28</sup>

The presence of the Surau as Islamic educational institutions in Minangkabau was first developed by Shaikh Burhanuddin Ulakan (d.1111 H). According to Buya Bagindo Muhammad Letter, chairman of the Foundation of Sheikh Burhanuddin Ulakan Pariaman, surau developed Sheikh Burhanuddin Ulakan named Surau Tanjung Medan who in his time was a sort of university at this time, this surau there in the 17th century. Students who came were from foreign countries, especially Southeast Asia.<sup>29</sup> Islam spread from this surau in

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<sup>28</sup> Muballigh Islam, Syeikh Abdul Rauf, Syeikh Burhanuddin, Syeikh Surau Baru, wrote over codex by Hermansyah M Saman, Padang: without the publisher, 2001, p. 55-58. See also Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia*. Jakarta: PT Mahmud Yunus Wadzuriyah, 2008, p.15.

<sup>29</sup> Duski Samad, *Syeikh Burhanuddin*, pp.214-218.

Minangkabau and the archipelago which is a way to build a culture of science.

Science tradition that was passed on by Sheikh Burhanuddin Ulakan is Surau of education institution, a kind of pesantren in Java. Sheikh Burhanuddin Islamization surau, however the surau role long before Islam remained on hold, Sheikh Burhanuddin strengthen the role of the surau as educational institutions, science centers, with top of scholars.<sup>30</sup> Tuanku clerical title, is one of the legacies of Sheikh Burhanuddin Ulakan scientific traditions which still survive today. Anyone students who graduated from the surau, will be confirmed as a of scholars with the title of the clerical tuanku.<sup>31</sup>

This science culture later became customary in Minangkabau, in accordance with the philosophy "*syarak mangato adaik mamakai*" which means Islamic Sharia law which sets then used become customary rules. This is one of them marked by the establishment of a the nagari (new territory). Customary law, will not stand a the nagari

(country) if there are no the surau and mosques in it, the requirement is the establishment of a nagari the surau and mosques also stood there.

The surau vital role is then able to change the view of life which initially Minangkabau society jahiliya into Islamiyah, it is then embedded in a string of words that expressed in the Minangkabau philosophy of life, "*Adat basandi syara', syara' basandi Kitabullah. Syara' mangato adat mamakai. Cermin nan indak kabua, palito nan tidak padam*

### 3. Facts About Surau

In infrastructure, the surau is a substitute for building a mosque, a sort of langgar or mushola in Java. Culturally, the surau is the agency that runs most of the role of the mosque, such as holding a big celebration Islam. In Minangkabau, the surau has a long history and an important role in sociological.

At first, the surau is complementary buildings the Rumah Gadang. As explained by Sidi Gazalba, the surau was used as a gathering place, take a consensus decision, the bed

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<sup>30</sup> Arief Subhan, *Lembaga Pendidikan Islam Indonesia Abad ke-20*. Jakarta: UIN Jakarta Press, 2009, p. 67.

<sup>31</sup>Interview with Buya Khaerudin, Tuanku Bagindo Basa, Head of Surau Pakuburan, Nagari Lubuk Pua, Sungai Sarik, kec. VII Koto, Pariaman. At 20 Februari 2016.

overnight, and the latter as a madrasah.<sup>32</sup>

The role of the surau as a madrasa is distinctive in Minangkabau. Educational institutions were first known in Minangkabau is the surau. Both are customary, the surau used as a Minangkabau traditional of education, *Ninik Mamak* transform the culture of science, traditional Minangkabau to the nephew.

The sciences are studied in the form of a science scholar the surau martial arts also known as *Silek Minang*.<sup>33</sup> *Ninik Mamak* perform regeneration nephew, teaches philosophy of life as the Minang people. Teach wisdom, teaching martial arts, learn from nature, that the concept of early of education the surau. Philosophically expressed in the adage Minang, *alam takambang jadikan guru*,<sup>34</sup> does it mean, a lot to see, a lot of listening, a lot to learn from this great universe.

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<sup>32</sup> Sidi Gazalba, *Mesjid, Pusat Ibadat dan Kebudajaan Islam*, Djakarta: Pustaka Antara, 1962, p. 291.

<sup>33</sup> Silek means silat, typical martial arts Minangkabau and The Archipelago in general. Silek famous of Minangkabau is silek tuo and silek harimau.

<sup>34</sup> Idrus Hakimy Dt. Rajo Penghulu, *Rangkaian Mustika Adat Basandi Syarak di Minangkabau*. Bandung: Rosdakarya, 1991, p.1.

*Alam takambang jadikan guru*, educating the sons Minangkabau become wise. A nephew of one day become a *Mamak*. In the hands of a mamak traditional order was valid. In accordance with the legislation Minangkabau, "*kamanakan barajo ka mamak mamak panghulu barajo ka, ka barajo panghulu Andiko*," does it mean, a mamak has the authority to educate and organize nephew, mamak fortune to panghulu ie Dato'. Dato' is the king for his tribe of the family. However, the highest authority for dato' and all of Minangkabau society is Andiko. Andiko is said that unanimous, consensus. So from the beginning all the decisions that involve people, to be decided in a deliberation. Consensus he is the "king" who has the highest authority in Minangkabau.

There is no lower and no higher in Minangkabau social strata. In the tambo is told that since the beginning Minangkabau born of God's gifts. Grandchildren Iskandar Muda, so said the indigenous tambo.<sup>35</sup> All the same, in

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<sup>35</sup> Tambo is an old manuscript with Arabic-old Malay which tells about the history and origins Minangkabau. The structure and contents Tambo Minangkabau been studied in depth by Edwar Djamaris, interesting is, Tambo Minangkabau Malay Arabic script reads, it can be concluded that Islam is not only a worldview

accordance with the laws of Minangkabau, *duduk samo randah, tagak samo tinggi*. Everyone Minangkabau have high social strata. Before the advent of Islam, tradition Minangkabau been formed. There is no division of social strata like the caste system in the Hindu-Buddhist history of the Minangkabau.

Although historically a king of the once powerful Hindu-Buddhist, pre-Islamic Minangkabau society does not recognize the term slavery or caste in the Hindu-Buddhist system. The reigning monarch only be a symbol, does not have any authority. Rather it was the prevailing adat rules, customs Minangkabau have formed a well-established, long before the advent of Islam. Even before the existence of Hindu-Buddhist king's power first ruling in Minangkabau. Buya Hamka said this, in his book *Ayahku*,

*“Meskipun rajanya memeluk agama Hindu atau Budha, namun orang Minangkabau*

*rupanya telah menyusun kebudayaan dan adat istiadatnya sendiri. Susunan adat dan pemerintahannya berdasarkan kepada dua, yaitu Koto Piliang dan Budi Caniago. Setiap negeri menyusun masyarakatnya dengan dasar kata mufakat dan maharaja hanyalah sebagai lambang saja, sebab rakyat disusun diatap oleh kepala sukunya masing-masing.”<sup>36</sup>*

In the tambo, the first king who ruled in Minangkabau is Sultan Sri Maharaja Diraja, the center of power in Priangan, Padang Panjang. Sultan Sri Maharaja Diraja told as descended from Alexander the Great. Iskandar Zulkarnain was the youngest son of Adam. By angel Iskandar Zukarnain married to an angel of heaven. Of marriage they would receive three sons. The third son became king in the three countries.<sup>37</sup>The elder named Sultan Sri Maharaja Alif became king in the land of Rum, the second Sultan Sri Maharaja Dipang became king in the land of China, and the youngest is named Sultan

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of Minangkabau, Arabic script has become the first script used in writing culture Minangkabau. Before the arrival of Islam, Minangkabau people do not have a written tradition, but have a strong oral tradition, from oral tradition gave birth maxim-proverb, couplets, mamang, the thimbles Minangkabau who teaches wisdom, see, Edwar Djamaris, *Tambo Minangkabau*, Jakarta: Balai Pustaka, 1991.

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<sup>36</sup> Hamka, *Ayahku*, Jakarta: Umminda, 1982, p.3.

<sup>37</sup> Edison MS dan Nasrun Dt. Marajo Sungut, *Tambo Minangkabau. Budaya dan Hukum Adat di Minangkabau*. Bukittinggi: Kristal Multimedia, 2010, p.9.

Sri Maharaja Diraja became king in Minangkabau.<sup>38</sup>

The story of the origin of Minangkabau nation is believed to be hereditary by Minangkabau society. The story in own tambo as a legend. Each Minangkabau people will tell his children and grandchildren, so as to form an independent spirit Minangkabau society, not surrender to others, but only submit to Allah alone.

Hindu-Buddhist Majapahit power which is getting stronger aggression to the Minangkabau. Come envoy of Majapahit want power in Minangkabau, the Raja Adityawarman who holds Udayadityawarman

Prataparakramarajendra

Maulimawarmadewa.<sup>39</sup> Finally adityawarman became king in Minangkabau with the central government in Darmashraya, Jambi then moved to Pagaruyung. He ruled from 1347 to 1375 AD.<sup>40</sup> Although Adityawarman power in Minangkabau, which has the highest authority is the Dato'. This is because each nagari has its own king, the king of the title Dato',

organize people with traditional Minangkabau system.

Dato' Perpatih nan Sabatang and Dato' Katumanggunan are two of the key figures who told in Kaba Tambo Minangkabau. Both of these figures bore Minangkabau system is divided into two Laras Laras, Laras Koto Piliang and Bodi Chaniago. Similarly, a glimpse of the history of the Minangkabau, but in this study we will not discuss it in more depth. Insha Allah on another occasion the author will discuss it.

The main research in this paper is related to the existence of the surau in Minangkabau. Surau as described above is very vital role in the history of civilization Minangkabau, because the surau as a place and a sacred institution, a transformation of traditional cultural values of Minangkabau. However the surau no longer plays a strong role in the present. Except in some areas eg Minangkabau Pariaman, Pariaman community here is still dependent on the surau, especially the figure of a tuanku, leader of the surau.

In general, boys, the bachelor in Minangkabau society in modern times has had his own room in his house. Where before the modern era, is

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<sup>38</sup> Edwar Djamaris, *Tambo Minangkabau*, pp.59-60.

<sup>39</sup> Hamka, *Ayahku*, p.2.

<sup>40</sup> *Ibid*.

abstinence for boys to sleep in the house. Plus the hard discipline of *mamak* – *mamak* teach them in traditions, politeness, and manners.

The role of the surau as a bed boy has been eliminated. Moreover, the role of the surau as educational institutions have also begun to erode. Educational institutions have been dominated by public schools and religious schools in the form of modern madrasas and pesantren.

Distinctive tradition of Islamic scholarship in Minangkabau is less popular in the present times. Academic degrees or scholarship that is *tuanku*, had not appealed to the parents to put their children into the surau. Yet still there, the surau standing, and there is also the Minangkabau parents want their children to become a of scholars with the title of *tuanku*.

Generally the surau in Minangkabau there are several types, that:

A) Surau anak Masjid; the surau which is used as a place of prayer, learning to read the Koran that can be used by all of society.

B) Surau Kaum; is a special the surau certain people of certain tribes, such as the Sikumbang surau, the Koto surau, the Panyalai surau, the Piliang surau, the Tanjung surau, the Chaniago surau, etc. Where the surau function also as a place of worship and a place to learn to read the Qur'an as well as education about the tradition Minangkabau.

C) Surau Nagari; This surau is greater than the surau Kaum, and can be used by all those who came from the same nagari in spite of a different race.

Surau Tuanku; surau here belongs to teachers who have students who called *faqih* or *the siak*. Everyone who wants to learn more in-depth religious then they would go to the surau *tuanku*. This Surau than as a place of worship as surau in general, is also used as a madrasah or pesantren. This is where born religious scholars who later was given the title as a *tuanku*.

#### 4. Educational Objectives Of Surau

The purpose of education surau before Islam was to give birth to an intellectual, wise person. With the arrival of Islam further increase the role of surau in Minangkabau society structure. Not

only gave birth to Egghead, wise person. surau later became the center of of ulema cadre.

Someone who has been studying surau in Minangkabau who became of scholars were given an honorary degree by the Minangkabau, The title is of Tuanku. a student who had completed his education was then given the title of of Tuanku. This is a distinctive clerical academic degree in Minangkabau

In surau educational objectives, is not geared to an employee or to meet the absorption of employment. One side of the surau educational objectives that are not work-oriented, it can make the students who graduated from the surau confused as to what will work. On the other hand, the needs of the people to the tuanku as a ulama figure is very large. Because it is not only educational institution that produces graduates to become workers. As the Qur'an At-Tawbah: 122, Allah says,

*That is, "and not fitting the believers that everything went (to the battlefield). Why do some of each group among them is not going to deepen their religious knowledge and to give a warning to his people when they have returned so that they can keep him. "*

Educational orientation surau, purely just to deepen religious knowledge. This might also be the reason for the declining prestige of the surau as an educational institution. The parents prefer sending their children to public schools, which are then able to get a high school degree, to find work as an employee or workers

## **5. Surau Education Program**

In education surau, do not follow the curriculum that is common to use public education, or modern pesantren. Educational curriculum surau is on the authority of a master. Surau tuanku are the property tuanku as an educational institution, not tied to the education ministry's regulations. All absolute authority in the hands of a teacher tuanku.

However, at least in the education of the surau has two main programs, namely the Qur'an study and recitation of the Book. Determining what books used were all dependent on the teacher / tuanku. Each the surau has the authority and expertise of each.

### **A) The Qur'an recitation**

According to customs Minangkabau, the boy who was 7 years

old already began to separate for bed, no longer at home, but at the the surau. The children were staying overnight at surau while studying to read the Qur'an to religious teachers in the surau. Read the Qur'an recitation is early education program at the the surau.<sup>41</sup>

Learn the Qur'an reading is the first Islamic education is the most basic in the surau. Children learn by sitting cross-legged, not wearing a table and chairs. They learn to read one by one to the teacher, in this case the teachers who teach the Koran is the senior fakih, or often called by *guru tuo*, they are candidates for tuanku. The first lesson is learning to read the letters hijaiyah, after reading the letter hijahiyah clever, increased reading the Qur'an.

The surau education program, today better known as TPA (*Taman Pembelajaran Al-Qur'an*). In addition to reading the Quran, also taught as working purification ritual worship, prayer, etc. Mahmud Yunus summarizes basic education in this surau, as follows:<sup>42</sup> Reciting Al-Qur'an; Worship,

such as: perform ablution, prayer and so forth; Faith; Morals (metaphor, story)

The duration of study at this level is not specified, depending on the intelligence and craft of children in learning. Nothing learned 2,3,4 or 5 years, there are children who can finish the Qur'an in the past 2 or 3 years, then repeated back to correct readings. So there are two or three times finished reading the Qur'an to expedite the reading.

Even this basic recitation can be divided into two kinds, namely a low level that children who are just learning to read the Qur'an. Then a high level, which is learning to read The Qur'an with a tone or song Qur'an, Qasida song, litany, recitation and book Parukunan science.<sup>43</sup>

#### B) Recitation Book

After the children finished recite the Qur'an, some children will go to school to continue their education, or to remain in surau to study at a higher level, which is study book (*kitab*).

As explained earlier that the surau there are four kinds, which is surau anak masjid, surau kaum, surau nagari, and

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<sup>41</sup> Mahmud Yunus, *Sejarah Pendidikan Islam di Indonesia*. Jakarta: PT Mahmud Yunus Wadzuriyah, 2008, p.30.

<sup>42</sup> *Ibid.*, p. 31.

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<sup>43</sup> *Ibid.*, p. 32.



surau tuanku. Surau mentioned latter, which is surau tuanku whose role as an educational institution of Islam in Minangkabau. The students come to surau tuanku to learn religious knowledge and in depth.

The lessons learned have increased, not just recite the Qur'an, but also the book classics, which is commonly used in traditional Islamic boarding schools (pesantren) in Java. At the level of instruction book, as has also been noted by Mahmud Yunus, students learn Science Nahwu; Sharaf science; The science of jurisprudence; Tafsir science; Tauhid science; Hadith Sciences; Musthalah Hadith Sciences; The logic of science (logic); Ma'ani science; Bayan Science; Science Badi'; Science Usul Fiqh.

Surau recitation book used until now, in accordance with Mahmud Yunus<sup>44</sup> is considered a transitional period which is after 1900, the books taught in surau remains the same. Reviewing the book also has levels, which is:

- 1) Basic level, Nahwu Sciences, Shorof, and Fiqh use the book; Al-Jurmiyah, Matan Bina, Fath Qarib and so forth.

- 2) Advanced level, Science of Tawheed, Nahwu, Shorof, and Fiqh use the book; Sanusi, Syeih Khalid, (Azhari, 'Ashmawi), Kailani, Fath Mu'in etc.

High level, the science of Tauhid, science Nahwu, Sharaf, and Fiqh plus Tafsir, and others use the book; Kifayatul 'Awam (Umm Barahin), Ibn' Aqil, Al-Mahalli, Jalalain / Baidhawi and so on. At this level also taught Mantiq science (logic), Balaghah science, the science of Sufism, and so by using the book; Sulam, Idlahul Mubham, Jauhar Maknun / Talkhis, Ihya Ulumuddin and others.

## **6. Surau Education Process And The Development**

Education surau, not the same as public education, with a modern boarding school education was not the same. Surau education very closely to the sociological relationship Minangkabau society to the needs of scholars to teach Islam to the Minangkabau society.

Surau and Minangkabau people have a very strong bond, because it will not form a Nagari (area) if it does not stand surau in it.<sup>45</sup> So that the recruitment

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<sup>44</sup>*Ibid.*, p. 53.

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<sup>45</sup> Hamka, *Ayahku*, p.8. see also Ibrahim Dt. Sanggoeno Diradjo, *Tambo Alam Minangkabau, Tatatan Adat Warisan Nenek*

process was not as general education which opens the opening of registration and no selection process. Rather conscious society, entrust their children to tuanku / sheikh, to be educated as scholars.

Based on the observations of researchers while in Pariaman, West Sumatra. Some surau has educational process vary, but can be summarized as follows:

- A) Registration; no opening of registration, to enter the study at surau could at any time, no school year. When there are parents who want their children to be ulama, then consciously parents and children will come before the tuanku / sheikh. Then it was said that he intends to leave their children in the learner tuanku / syekih to be scholars.
- B) Reception; then tuanku / sheikh will test whether the child is able to recite the Qur'an, if not then the child will be put to recite Qur'an class to graduate, or what is now known as the class *I'dad* or classes preparation. After graduating recite Quran, held a celebration event (*mando'a*), then

the child officially became a disciple of tuanku / sheikh. Then the child will settle down at the surau tuanku to finish reviewing the book and become ulama.

- C) Learning; As for the length of study not specified limits. There are already 7 years or more but have not completed their education also. However, there are only 3 years, he has been appointed ulama and given the title of tuanku. All depends on the intelligence and skill of students in understanding and assessing the books taught. However, so, there is a level which must be achieved as standard. Ie if it has finished reviewing the books of tafsir, then the child will be at the graduation had graduated tafsir. After graduating graduation book of tafsir, the child will learn advanced science to graduate and become tuanku's degree.

- D) *Halaqah*; which is technically a teacher of reading and explaining the lessons, while students listened. Similar to the lecture system, if the lectures the students listen and record lessons from great teachers, in surau students should listen to look in their

books respectively. Students must first learn (muthala'ah) lessons to the teacher. They are trained to understand themselves, discuss their own straight from the books, and then will be deepened by the teacher / tuanku. Students were strong, intelligent, and diligent in muthala'ah will quickly clever and wise. Moreover, if a teacher tuo and teach younger siblings levels.

E) *Mamakiah* ; in the learning process in surau, there are activities mamakiah. This activity is a mental test of the students to socialize to the public. Many have misunderstood this educational process. Many have misunderstood this education process. Considers mamakiah are beggars, who actually is each student comes from house to house to collect charitable. Even the few students who mamakiah it in turn to to teach the Koran, held a celebration, there are even some people who have been "tagged", if it was to become tuanku will take into law.

F) Examination; in education surau no periodic exams such as Middle Semester Exam or Final Exam, a test that is applied at the surau is a

practice exam. The extent to which he was able to teach his younger students as *guru tuo* and the extent to which unused in the community. The level of science that became the test. If a student is said to be pious and already high understanding of science, then the teacher will anoint as tuanku. Here the authority of a master is very big, he can find out where the his student already eligible given the title of tuanku / ulama, and which are not yet eligible. With a system like this surau, Mahmud Yunus said, "*Ijazah atau diploma tidak diadakan, hanya cukup kealimannya itu bukan alang-kepalang melainkan sebenarnya alim*".<sup>46</sup>

G) Output; surau education results not to be absorbed into the world of work. However, children who are studying in surau, life sciences taught to always rely on Allah. many of tuanku surau graduates to meet their needs became businessman. And some are directly set up a surau in the village. surau educational outcomes is becoming scholars.

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<sup>46</sup> Mahmud Yunus, *Sejarah Pendidikan*, p.58.

Surau developments have made many assimilated by schools in general. In the terminology, "pesantren" have started to be accepted by the Minangkabau society. Many surau have now been using the term "pesantren." Call it a surau Cubadak, using the name of Pesantren Surau Cubadak, Surau Pakuburan Lubuk Puar use the name Pesantren Madrasatul Ulum.

However, although the terminology has been using the term pesantren, the charge of education surau still retained. Surau pesantren graduates remains confirmed with tuanku's degree.

## **7. Evaluation Of Educational Surau**

### *A) Educator*

In education surau no evaluations are structured as public education. Because it is an independent, not bound by government rules, then in evaluating education surau all are within the authority of tuanku. From the management side, surau does not have formal institutions such as public schools or madrassas to deal with managerial. However, to set the managerial system, the role of guru tuo (seniors) is very big. So managerially, surau empowering

senior students to manage all technical living systems.

Surau educator in empowering learners who hold senior (guru tuo), in carrying out routine, surau not receive education subsidies from the government, the local government or the central government. Educators and administrators surau not get benefits and wages at all. They support mobility and is hoping surau with the farming community self.

The role of government, especially the West Sumatra for the care and attention to the valuable intellectual heritage is urgently needed. At least the West Sumatra government can provide educational allowances and subsidies for infrastructure development.

### *B) Method of Education*

The method developed in education surau still using classical education. Although the infrastructure has been shaped concrete building, educational methods halakah still maintained. This caused many students drop out half way, because many students who can not learn too long. On the other hand, this method will bear true ulama and pious scientific quality, but the quantity

is not much that successfully passed a ulama and a tuanku's degree.

### *C) Education Content*

As said Mahmud Yunus, periodic scale test does not exist in the education system surau. The ability and religious knowledge are a student, not because they have graduated from the books he had learned to teacher. Rather cleverly teaching as an auxiliary teacher (*guru tuo*) and can hang tough books, as well as to teach students, younger learners. If students are admitted religious knowledge and understanding, sheikh / teacher will examine and recognize his religious knowledge and of understanding.

Being recognized by many people of his knowledge and religious knowledge, then sheikhs / teachers will be called the people to hold a thanksgiving ceremony, a sort of graduation appointment tuanku, commonly referred to as *Baralek Kaji*. In the graduation ceremony (*Baralek Kaji*) is announced to the people that the knowledge and religious knowledge of the students, then strengthen our becoming a tuanku.

### *D) Output of Education*

In the inaugural event as a tuanku, not many students are able to come to this final stage. different universities that could create thousands of undergraduate, masters and doctoral degrees. Being a tuanku requires a long process, proven science, and mental sturdiness. Mahmud Yunus said, in a hundred people there is only one person who became tuanku.<sup>47</sup> the surau have found Every *Baralek kaji*, the authors find no more than ten people each year are confirmed as tuanku.

## **C. Summary**

The sheikh Burhanuddin Ulakan Islamize society plays a major role in Minangkabau. Surau is the educational institution Sheikh Burhanuddin Ulakan intellectual heritage that still exist today. Surau is Islamic educational institutions and traditions. In the surau formed human a clever, intelligent, the wise and prudent. Sheikh Burhanuddin Ulakan strengthen surau be madrasah scholars makers. The sheikh Burhanuddin Minangkabau influence in very large and still feels today. Surau as an educational institution of Islam in Minangkabau is

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<sup>47</sup> *Ibid.*

the greatest legacy sheikh Burhanuddin  
Ulakan to Muslims.

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